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UNITED EVANGELICAL Action

JANUARY 1960

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

RESOLVED: I WILL READ ACTION . . .

- A Christian and His Money
- Clergymen and Their Guilty Secrets

OFFICIAL NAE ORGAN

Readers Say—

Mr. K. or His Interpreter?

To the Editor:

This is in regard to the editorial in your November issue entitled "God and Mr. K."

An interesting sidelight on this subject appeared at the time in a local Los Angeles paper. I cannot quote it now. But a Russian language professor at UCLA replied to the question, How well did Mr. K's interpreter do? He said that both references to God given here were not in Mr. K's words, but were supplied by the interpreter. And that often this man softened the blunt force of the premier's remarks. I wonder if Mr. K ever really used the name of God during his trip? Certainly this interpreter was a most brillian Russian, and these interjections may possibly have been put in for the special benefit of the American public.

I have noticed no other comments in the evangelical or secular press on this subject, though many have discussed this use of God's name. Perhaps you have some Russian Christian readers who noticed this.

WILLIAM E. LUNDBERG
Los Angeles

Spanish Christian's Plight

To the Editor:

Upon reading "The Truth About the Protestant Situation in Spain" in the November issue of *United Evangelical Action,* I wrote to both Senators from Wisconsin. Neither had received a copy. I was shocked by the article.

I sent my November *Action* to Senator Wiley. Senator William Proxmire should also get one. Would you send an extra copy to me so that I can mark it and include it with a letter to him? Please bill me.

Will you also make sure that my name is on your subscription list. If not, send me a bill for a year's subscription to the magazine.

ROBERT MASCHKE, PASTOR
ZION LUTHERAN CHURCH
Glenbeulah, Wisc.

To the Editor:

. . . The article by the anonymous Spanish Christian is outstanding!

WILLIAM E. WALLACE
McAlester, Okla.

To the Editor:

. . . forward at your earliest convenience fifty copies . . .

Z . P. CARLES, DIRECTOR
SPANISH CHRISTIAN MISSION
Toronto

(EDITOR'S NOTE: We hope this significant article will receive wide distribution. It has been reprinted in attractive pamphlet form and may be ordered from ACTION *at $1.00 for 25 copies or 10 copies (minimum order) for 50 cents. Order a supply to send to your congressmen, for distribution to others, and to insert in your correspondence.)*

Appreciates Noble's Column

To the Editor:

We received our first copy of *United Evangelical Action* and appreciated it. So glad to see John Noble's column, as we do feel the urgency of awakening people to the ominous threat of Communism.

So glad to see "The Truth About the Protestant Situation in Spain" (November 1959 issue). There is so much going on in this world today that needs to be made known to Christians so that they can intercede by prayer for these needy souls.

MRS. JAKE STIMSON
Clarinda, Iowa

Urges Congressional Action

To the Editor:

The more I read the news and evangelical periodicals the more I am convinced that evangelical people in this country had better bring the issue of the Roman Catholic Church's direct violations of state, city and federal laws into Congressional action, or it will not be far ahead that we will lose our freedom completely.

There are so many cases of direct, bold, outright violations of all levels of laws, including cardinal votes in the Vatican. Hundreds of millions of dollars pour into the Catholic Church's pockets under all types of violations of church-state relationship, down to the buying of public schools, property, etc. All this cry about the Reds and Communism (justly so), but not a word about the most deadly enemy that history records.

I would suggest that the united effort of all evangelicals in the USA produce a documented petition endorsed by each group and press for federal Congressional action. List all documented violations in one volume and have each group endorse it.

When the issue of General Clark came up for appointment as ambassador to the Vatican, the rally of the Christians did the trick. Now this combined issue is a thousand times more important with more at stake. The United States people and Christians are being deceived by the issue of Kennedy for President. He is only a puppet. The issue is the official decrees and papal bulls and teachings in conflict with the Constitution of the USA.

This is what the American Protestants, and Catholics as well, need to know. This mystery of iniquity must be exposed to the public eye and then *only* will America be free of the earth's most subtle enemy, Roman Catholicism (the Church, not the Catholic people).

JOSEPH F. VOSAK
Chicago

COVER PICTURE

Since Congress goes back into session this month, our cover picture which shows the first prayer in Congress, a painting by T. H. Mattison, is most appropriate. The founders of our beloved country, through prayer, constantly sought and asked guidance from God. In these critical days, we call on this second session of the 86th Congress to duplicate the scene portrayed on our cover.

people in *Action*

■ WHEN YOU READ "1960's Greatest Challenge is Youth," you are reading the burden of a man who knows his subject. George Santa has been working with youth and writing for them for many years. He has authored numerous books of youth programs and has kept his finger on the pulse of youth. He is director of the Christian Workers' Service Bureau of Redondo Beach, Calif., an organization that specializes in providing up-to-date and lively materials for the church's youth program.

■ IN A CEREMONY appropriate for Thanksgiving Day, *Action* columnist John Noble received the Freedom Book Award of 1959 from the American Heritage Committee of New Bedford, Mass., for his book, *I Found God in Soviet Russia.* The book tells of faith in the prison camps where Mr. Noble was held by the Russians for nine years.

The former Russian slave discusses the spiritual aspects of the conflict with Communism in his monthly column. We join *Action* readers in congratulating Mr. Noble for being honored with this award.

■ JAMES E. CURRY, one of *Action's* contributing editors, has some thought-provoking material in his article, "Clergymen and Their Guilty Secrets." Not being ordained, he writes with objectivity on a subject to which ministers need to give more than superficial thought.

Mr. Curry, who is from Washington, D. C., is a free-lance writer who is also a member of the Bar of the District of Columbia.

■ IT HAS BEEN SAID that if you want to kill a Christian, shoot him in the pocketbook. Whether or not this is true, many a pastor has found money to be a touchy subject for many of his parishioners. But Jesus spoke about one-fourth of all His parables about a man and his possessions and His clear indication is that every Christian is to be a good steward. This involves saving as well as spending and giving.

We think you'll like G. Russell Barber's article, "A Christian and His Money." Mr. Barber is a minister in the Christian Church and investment adviser of Montebello, Calif.

■ YOU HAVE SHOWN your approval of Don Gill's column, "Capital Commentary," but you may not know that he is an NAE staff member as well as a contributing editor to this magazine. He is assistant secretary of affairs in the Washington, D. C., office and keeps close touch with Capitol Hill so he can alert you to trends.

NAE on the move

■ Dr. George L. Ford, executive director of the National Association of Evangelicals, has a full schedule the first of the month of the new year. On January 5 he will be attending a meeting of the NAE Church Extension Commission in Chicago; January 11-17, the Laymen's Conference in Miami Beach, Fla., and following these will go to Washington, D. C., for the annual convention of the National Religious Broadcasters to be held there in the Mayflower Hotel, January 19-21.

■ Rev. Mahlon L. Macy, NAE's field director, will also be attending the NRB Convention. Earlier in the month he is scheduled for a series of southern meetings in company with John Noble in which they will tell their audiences what evangelicals are doing to combat Communism and other enemies of the gospel. Mr. Macy and Mr. Noble will begin their itinerary with the morning service on January 10 at Faith Temple, St. Petersburg, Fla., where Charles Leaming is pastor, continuing with an afternoon rally at Zephyr Hills. They then will follow a daily schedule up through January 17: Monday, January 11—Central Baptist church, Ocala, Fla.; 12—First Free Will Baptist, Savannah, Ga.; 13—Mr. Macy will be with Free Will Baptist church, Florence, S. C.; 14—Mr. Noble will rejoin Mr. Macy and they will be with Goshen Free Will Baptist church, North Belmont, N. C.; 15—New Bern, N. C. and 16—First Free Will Baptist church, Greenville, N. C. They will conclude the series of meetings with a rally in Norfolk, Va.

■ Dr. Clyde W. Taylor, NAE's secretary of public affairs, has a schedule of meetings which will take him to various parts of the country during this month. On January 3 he is to speak at Bethel Baptist church, Phoenix, Ariz.; 7-14, with Dr. Walter Penner in meetings in the Southwest region; 17—Bethany Presbyterian church, Philadelphia; 19 — Women's Missionary Union, New York City, for their annual banquet; the night of January 29 he is to speak at Park Street Presbyterian church, Newark, N. J., and from January 30 to February 3 he will be in Fort Lauderdale, Fla.

■ Rev. W. Stanley Mooneyham, editor of *Action* magazine, and Miss Verda Bloomhuff, assistant editor, plan to attend the annual convention of the Evangelical Press Association at the Curtis Hotel, Minneapolis, January 26-27.

Action

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

The Federal Communications Commission had no sooner opened its hearings on broadcasting practices when it received a blast of criticism from church organizations charging that the FCC had been too lenient in enforcing standards of morality and good taste in the broadcasting industry. A spokesman for the National Council of Churches accused the Commission of "the lack of will to enforce" standards. Later the Commission settled back to hear testimony from other organizations on ways and means of improving broadcasting standards.

Politicians and political reporters in Washington generally feel that Senator Kennedy fared badly in the public dispute whether government funds should be used to support the distribution of information on birth control. The issue arose from a statement opposing such use of government funds by the Roman Catholic bishops of the United States. Government officials called it an "academic issue," but in spite of his best attempts, Kennedy found it most difficult to straddle the issue.

President Eisenhower emphatically stated that government agencies should not be involved in the support of birth control measures. Yet recent speeches by the President have indicated his deep concern for the looming problem of "population explosion." His emphatic statement that government should not be involved drew sharp reactions from several Protestant spokesmen.

Net results: Catholics sense more support of their church's position by Eisenhower than by Kennedy and hence may tend toward shifting allegiance toward the Republican Party. Kennedy meanwhile is losing his decisive lead for the Democratic nomination. Other Democratic hopefuls looming into view include Senators Symington of Missouri and Humphrey of Minnesota.

Another telling blow against Kennedy's chances for the nomination came from Dr. Daniel A. Poling, editor of the Christian Herald, who states that Senator Kennedy yielded in 1950 to pressure from a Roman Catholic bishop and cancelled a scheduled appearance in an inter-faith meeting. Kennedy, attempting to dodge this issue, at first would not comment. Later, he relented to the extent that his office termed the Poling article inaccurate.

Postmaster General Arthur Summerfield appointed a Citizens Advisory Committee to assist in keeping obscene materials out of the mail. The Committee included representation of publishers, the U. S. Chamber of Commerce, General Federation of Women's Clubs, The President's Council on Youth Fitness, and the National Congress of Parent-Teachers. It would assist the Postmaster General in determining which publications should be denied access to the U. S. mail.

A United States-Canadian commission will conduct a 5-year study of alcoholism in both nations. The study will be supported by a $1 million grant from the National Institute of Mental Health of the U. S. government. Goal of the study will be to determine how alcoholism has reached its present state and proportions in the U. S. and Canada, and to search out better ways of dealing with the problem.

Bishop James A. McNulty, Roman Catholic Prelate of Paterson, New Jersey, has proposed an inter-faith campaign for decency in motion pictures. The bishop's suggestion was contained in a report on the work of the Legion of Decency of the Catholic Church, which grades motion pictures according to their moral acceptability. The Legion has been opposed in some quarters as a "censorship operation."

1960's Greatest Challenge Is YOUTH

by GEORGE F. SANTA

"JUVENILE delinquency is a problem that the churches can do more to solve than any other agency, but they will have to become more intelligently aggressive." Such is the straightforward opinion of no less an authority than the one-time executive director of the New York City Youth Board.

Not long ago *This Week* magazine carried an article that must also challenge the church to sober reflection on the effectiveness—or ineffectiveness—of its youth program. Under the title, "Are the Churches Failing Our Young People?" it reports the results of a survey involving 5,000 typical young Americans, the majority of whom attended church or Sunday school when young. In answer to the question, "Do you feel that the church helped prepare you to meet the problems of adult life?" more than three-fourths of those interviewed answered in the negative.

These significant reports, coupled with the continuing increase of juvenile crime and violence in the United States compel the church to re-evaluate its youth program.

To aid pastors and youth workers in accomplishing such evaluation, we submit a four-fold standard of measurement by which can be determined just how important a place youth work occupies in our total church ministry. We are confining our consideration to that part of the church's Christian education program variously known as Christian Endeavor, Training Union, Youth Fellowship, and the like, and are—for purposes of this analysis—excluding other important phases of the total education program of the church, such as Sunday school, weekday clubs and released time classes. Our aim is to focus attention on one area of youth work admirably suited to deal with the problems raised at the beginning of this article.

This question must be faced head-on by the church in regard to its youth program: Have we given youth work its proper place in the total church program or do we still regard it as optional or incidental?

In the average church, the evening youth program ministers to less than half—frequently only one-third—the number attending Sunday school. In the most poorly-organized church, concern for young people is generally great enough to prompt the organization of at least one youth group, often embracing the ages of junior high through college. We provide a group for the teens, if not for any others. Less frequently do we feel the burden for juniors and primaries, the very age levels at which we should begin.

To determine the existing status of youth work in our church, there are four searching standards which can be applied with revealing—perhaps rebuking—results.

We can judge the importance which we attach to the evening youth program by the personnel assigned to it, the training provided for its leaders, the materials supplied its workers, and the funds allocated to its needs.

First there is this matter of personnel assigned to youth work. In most of our Sunday schools we average about one worker to every eight or ten youngsters. At least we are earnestly striving in that direction.

For the same department and the same potential attendance for the evening group, we provide two adults—sometimes only one. Then we make these two workers not only responsible for the youth meetings, but for the greater portion of week-day activities as well.

What about the training provided for youth leaders? How much importance do we place upon the youth program judged by the effort we put forth to train the leaders?

For our Sunday school workers we provide state, area, and national conventions and rallies, local and area clinics, often a year-round training program in the local church, as well as special rallies. On the other hand, youth workers who have so much as an evening's conference and instruction for their job are exceedingly fortunate!

Now let's consider the importance of youth work judged from another standpoint—that of materials provided. We do quite well by our Sunday school workers—and we should! Quarterlies for both teachers and pupils and take-home papers as well, libraries of audio-visual aids, flannelgraph materials, and many other teaching helps. And this is right. Our Sunday school workers should have the best in equipment and teaching aids if they are to teach God's Word effectively. Judged by the materials provided for the Sunday school's teaching ministry, it holds a place of value and importance.

But using the same measuring stick for the Sunday evening youth meeting, what value would you say that your church places on it?

One other consideration in our analysis of the value placed on youth work is the funds allocated to it. In many churches youth workers do—and are exptected to—provide the funds needed to carry on the youth program. Expenses incurred for parties, program materials, and transportation more often than not come out of the sponsor's own pocket and sometimes church officials fail to even inquire about expenses.

All too frequently, hundreds of dollars are spent annually on one part of the church's educational program while another, equally important, goes begging.

In making such a plea on behalf of any particular phase of the church's educational program it is reasonable to expect that it will be supported by convincing argument. In this case, such argument is not difficult to supply.

Where does the young people's meeting fit into the church's overall program? It can readily be demonstrated that it is one of the strong arms of the church, equal in importance with the others. If Sunday school is not a matter of choice but a vital, indispensable

(Continued on page 13)

the christian

"YOU CAN'T TAKE it with you!"

We have all heard this statement and truer words were never spoken. But where in *this* world can you go without it?

To live and operate in our modern economy you must have money. Money, used for the Lord, can send and support missionaries around the world, erect and maintain houses of worship and Christian educational facilities, maintain staffs of full-time workers and, in short, accomplish the mission of Christ and His Church in this modern world.

Jesus said to His followers: "Ye are in the world, but not of the world." A Christian is one whose life is surrendered to the Lord Jesus Christ. His every act must therefore be in harmony with the will of God as it is revealed in the sacred Scriptures. The Bible has a message for the Christian in the area of his personal and family economic needs. The Christian is living in a world beset with financial problems brought on by inflation, high taxes, high cost of living, and even the high cost of dying. How is a Christian to meet his financial needs, do the work of God, and "keep his head above water" in the economic flood of today's world?

The major message of the Bible is salvation and redemption through Jesus Christ our Lord. It is not a book of finance or science or politics. However, the Bible touches on all these subjects, and the principles taught in the Scriptures are to be used in every area of life. As we study Bible history we find that God used some extremely wealthy men in every age to accomplish His purpose. Job, Abraham, Jacob, Joseph, Moses, David, Solomon, Isaiah and many others were extremely wealthy in this world's goods. Nowhere in the Bible does God equate poverty with spirituality. Jesus had some wealthy friends: Nicodemus, Joseph of Arimathea, Zacharias, Matthew and others. Jesus must have had money to handle, since one of the twelve was appointed treasurer.

The first ten per cent of a Christian's income belongs to the Lord. The tithe was designated in Old Testament times as the minimum which those who loved the Lord should give back to Him. "Thou shalt surely tithe all the increase of thy seed, that which cometh forth year by year" (Deut. 14:22). In the New Testament, Christ said, "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy, and faith: but these ye ought to have done, and not to have left the other undone." Thus Jesus was expressing approval of the tithe and was commending above and beyond it attention to those "weightier matters." The second ten per cent of a man's income, he owes to himself and his future needs. Out of the eighty per cent that is left, as a wise steward of God, he must fulfill the basic needs of the family, the insurance protection and emergency savings.

There are four basic objectives which every Christian family looks forward to and tries to plan for in life: (1) An adequate college education for children to fit them to live in this modern age; (2) an adequate home, furnished on a par with the average American family; (3) funds to travel and enjoy the beauties of our own country and other countries of the world; (4) an adequate retirement without being dependent upon relatives, friends or charity. The United States Department of Commerce declares that of every hundred Americans starting on an equal basis at age 25, one at age 65 will have $10,000 or more, four will have $2,000 to $4,000, five will still be working, thirty-six will have died and fifty-four will be dependent upon relatives, friends or charity.

Thirty to forty years ago a family could plan their financial and retirement program through bonds, insurance endowments and annuities, savings and mortgages, and other fixed interest types of investments. Because the tax structure and inflation have changed the economic picture radically in the past twenty years, other plans now have to be made. Because of this economic change, it now takes double the amount of money to accomplish the purposes of twenty years ago. College costs have more than doubled in that period. Automobiles have doubled in cost in the past ten years. Travel costs have doubled and taxes have doubled and tripled. The 1938 dollar is worth today, in purchasing power, about forty-six cents.

The question is: What can the average person on a limited salary do to plan for his family's future? One must find some way to put money to work in small sums regularly to keep ahead of inflation and taxes.

First to be considered in any budget are such basic needs as proportionate support to the Lord's work, food, clothing, housing and transportation. The balance between actual needs on

By G. Russell Barber

one side and desires on the other must be maintained so that something is left for emergencies and long-term goals.

A second consideration is life insurance, regularly paid to cover the costs incidental to death and to meet the responsibilities that remain. The most economical protection is to be found in term insurance, which gives death benefits only, has no cash or loan value, and provides no retirement income. It can be purchased at a remarkably low rate, especially from companies dealing with preferred-risk groups, such as ministers. Place the largest policy on the life of the husband and father. If something happens to him, the family needs money to provide for the future. The family ought to have enough insurance on the mother to take care of funeral expenses and adjustment needs. Have just enough insurance on each child for burial. Remember that insurance is a death estate. A *living* estate can be built through proper investments, the same way that the insurance company puts money to work in the economy of the country.

A third consideration in the family budget is an emergency fund in a savings account. This is for such things as emergency hospital needs, although each family should have some health, accident, and hospital insurance. The savings fund is not a working investment.

The fourth and key consideration in the budget is the working investment of funds accumulated through regular saving that protects against inflation and provides for the future—for the children's education, for improvement of the family status, and for retirement.

There are only three kinds of places in the country where money can be put to work. One is in real estate (income property). This is used by many people because they are more familiar with this type of investment than the other two. On income property, after the expenses of taxes, insurance, and upkeep are deducted, the return is usually six to eight per cent on one's investment.

Many people invest in their own business, and there are hundreds of kinds of businesses that one may operate. The income depends entirely upon the success of the business. A third place where money can be invested is in equities—stocks and bonds. Through them the investor buys a share in a business conducted by another, and participates in the profits and risks of the enterprise. It is not easy for the small investor to make proper selection of investment values, to keep his security holdings in step with changing conditions, and to diversify his investments broadly enough to minimize the risk of losing everything in the collapse of one enterprise. Large investors, such as banks, insurance companies, and all manner of institutions dependent upon the earnings from endowment funds, employ investment counsel and buy shares in a wide variety of enterprises carefully chosen for safe and substantial returns.

The advantages of the same sort of investment policy are available to the small investor through mutual investment funds. Investors participate in a mutual fund for owning shares, each of which represents an equal interest in the total investment holdings of the fund. Thus, through the holding of his one certificate, the investor becomes a shareholder in the business life and future of his country, as represented by the many diversified investments selected by the trained specialists serving the fund.

A fifth consideration in the family budget has to do with Social Security and pensions. If a father dies leaving children under eighteen years of age, Social Security becomes insurance. A widow with children under eighteen will receive a monthly check. When the last child becomes eighteen her payments cease unless she is sixty-two years of age. When a husband and wife reach retirement age (65) and he has been covered with Social Security, together they will draw a monthly check which will be tax free.

However, Social Security income can only be drawn on a monthly basis and expires with death. An investment in tax-free bonds, on the other hand, could be passed on to children or relatives. Pensions will vary with the companies and institutions which pay them. However, most pensions, like Social Security, can be drawn only on a monthly basis and not in a lump sum. Therefore, one must plan to have other assets if he is to accomplish his purpose of giving an adequate education to his children, having an adequate home, traveling over the world, and retiring with peace and security.

The American future is bright, economically. The brightness of your economic future will depend upon whether you are willing to put your assets, be they large or small, to work in the economy of America. Someone has asked, "Should a Christian invest?" The answer is "Yes." Sound investment is good management and Christians are stewards of Christ and should make the best use of all of the blessings which God gives them. Investing is not gambling

When Jesus told the story of the nobleman who called his servants and gave one five, one two, and the other one pound, He was speaking of money. When the nobleman returned he called for an accounting. The man who had buried his pound (money) instead of putting it to work was cast into outer darkness. The other two servants were commended for doubling the money while the master was away. It is not money but the *love* of money which is the root of all evil, according to the Scriptures. Money is merely a medium of exchange, and in itself is neither evil nor good. The early Christians shared their money with those in need. The collections and offerings received at the services were money. John in the revelation describes the holy city, new Jerusalem, in terms of gold and precious stones.

An ancient man of wealth in old Babylon once said, "I found the road to wealth when I decided that a part of all I earned was mine to keep; I learned to pay myself first." In our planning, as Christians, we dedicate at least the *first* tenth—the tithe—to the Lord. The second tenth, or second portion above the Lord's tithe, should go to pay ourselves—if we follow the advice of the ancient man of wealth. We must learn to discipline ourselves to use not more than the eighty per cent for living.

By putting to work for you the tenth which you have paid yourself and tying your investment into the American economy, you will be somewhat able to set the pattern for your future. Let us learn to use our God-given wisdom to share in that future, walking in dedication and consecration to Christ and doing His work, in His Kingdom, in His future. END.

clergymen

Should ministers be exempt from revealing confidential information in court? Maybe not, says this attorney.

By James E. Curry

OUR CONSTITUTION grants to all citizens the "privilege against self-incrimination." This is the right of a man not to convict himself of crime "out of his own mouth" or to give any evidence that might tend to incriminate him.

By this provision we give expression to our disdain for the methods of the papal inquisitions and the police states. Even if a man is actually guilty, the state must prove his crime beyond a reasonable doubt—and without his personal assistance.

There is one exception. This occurs when the criminal freely confesses his crime. First the court must make absolutely sure that his confession was voluntary, not the result of some threat or promise. If it was voluntary, then the confession may be used in evidence against the accused even if later he objects to its use. And in such a case, also, the person to whom the criminal confessed can be called in and required, under penalty of fine or imprisonment, to reveal the guilty secret entrusted to him.

To this rule there are a few exceptions. One is the lawyer who is handling the case. Another is the criminal's wife or husband. In some cases, physicians are exempted. But even the culprit's father or mother, or his best friend to whom perhaps he has told his secret in order to get spiritual advice, can still be required to disclose it in court. In most courts, this is also true of clergymen.

The criminal, then, ought not to go about confessing, except perhaps to his lawyer, unless he is ready to throw himself on the mercy of the court and probably go to jail. This advice may seem superfluous to readers of *Action* who are not prone to crime. Furthermore, those who commit crime or who read detective stories or who watch television, if they have any sense, ought to realize that "anything you say may possibly be used in evidence against you."

This does not mean that a lawbreaker may not seek moral advice. He can usually get it without putting his adviser "on the spot" by giving him a guilty secret that may burden the adviser's own conscience. He can always put the problem hypothetically. He can say, "suppose this happened" or "suppose that happened" and "what ought a man to do?" He doesn't have to rush in and tell his spiritual adviser (lay or clerical) "I just robbed a bank, what shall I do?" If he does this, he runs the risk that the spiritual adviser may some day be required to reveal his secret!

And the converse of the rule about indiscriminate confessions is also sound. The writer is not himself a clergyman, but to him it seems a mistake for a minister to seek such confessions. He should not be so inquisitive about the sins of his parishioners that he makes himself a sort of accessory after the fact to a wide variety of crimes. Better to let people confess their sins to God.

Giving such advice to the Catholic clergy is, of course, a waste of breath. The "law" of their Church actually requires this excessive and dangerous curiosity about the sins of the laity. Catholics are required under threat of eternal hell-fire to confess all their sins to the priest. The priests, in turn, are required by Papal law to defy the law of the land by promising never to reveal such crimes to the government.

This is the "Seal of the Confessional." To the priest, the law of the Pope is the law of God. Therefore, to him it is superior to any "man-made" law intended for such mundane purposes as the protection of our families from murderers, thieves, arsonists and gangsters.

This principle was exemplified when Al Philip Kane, representing the Council of Catholic Men, a subsidiary of the Roman Catholic hierarchy, testified recently to the District Committee of the United States Senate. He was urging adoption of a bill introduced by Roman Catholic Congressman John R. Foley which would exempt all clergymen from the duty of revealing such secrets in the courts of the district of Columbia.

The present law requires such testimony when it is ordered by the courts. But Kane made it crystal clear that whether the bill was passed or not, the priests have no intention of obeying such court orders.

How many Catholic criminals do confess their crimes to priests? Probably a great many of them. It is well known that priests in crime-infested areas of large cities know more about the secrets of the illegal gangs than almost anyone else. Certainly they know more about them than the police. But why are there not hundreds of such Roman Catholic priests serving time in jails for withholding such information from the authorities? Perhaps it is an ability to dissemble and "cover up." But it may also reveal how considerate the courts are— sometimes excessively so—of the interests of all religious bodies. They sometimes require clergymen to reveal such guilty secrets or punish them for refusal to do so. But usually, as a matter of discretion, they excuse them. This is especially true of Catholic priests.

Should the courts of the national capital be forced to grant such a privilege of nondisclosure in all cases? On this issue, as on most, there are two

...nd their guilty secrets

sides. Law enforcement officials, including the police and district attorney, opposed the bill, but not very forcefully. Like most public officials, they probably were afraid people might think that they were "against God." But they mentioned such groups as Jehovah's Witnesses, every member of which is supposed to be a clergyman. Are all of them to be exempt?

And, of course, there are some practicing clergymen whose credentials as such were rather easily come by. They do not necessarily reflect unquestioned virtue nor a high sense of public responsibility. And, it might be asked, if clergymen are excused, why should not journalists and other investigators of criminal situations be permitted to conceal their sources of information? Yet a woman reporter has just recently gone to jail for refusal to do so. And, in general, should a clergyman be permitted to stand by and watch an innocent man hang while he withholds information as to the true culprit? Should he have such a right when the parents of the criminal do not?

The reasons in favor of the bill have some weight. Spiritual advice may sometimes be easier to give when the person receiving it can make a "clean breast" of his crime without fear of disclosure. Episcopalians told the committee it would facilitate reconciliation of family quarrels. And the bill would certainly add something to public respect for the clergy. It would give them prerogatives now belonging to lawyers. The Bar Association witness favored the bill.

But most of the advantages, obviously, accrue to Catholic priests. For them, there are not two sides to this argument. As American citizens, they desperately need to have the law of the District of Columbia (and all other places) changed so that it will conform to the Canon Law, enunciated by the Pope, to which they have sworn compliance. Until this is done, they will have a constant dilemma of dual loyalty. This dilemma will be largely solved by Mr. Kane's bill. A similar bill has been introduced with respect to federal courts. Bills like it will be introduced in all states.

But these advantages that accrue to the clergy may also comprise a cogent reason against making the change. If they are to have privileges that other citizens do not have, is it not an aid to religion in violation of our treasured separation of Church ond State? Also, is it desirable for our federal government thus to encourage and buttress the peculiar Roman Catholic system of confessions, penances, punishment and priestly moral supervision? Should a wife, for instance, be required to reveal to her spiritual "father" at the church secrets of her personal or family life—perhaps thoughts and intentions —that she would not reveal to her own husband or to her real father?

And what about secrets that might involve our national security? After all, priests and bishops are bound by vows of obedience to the Pope. In addition to being a spiritual leader, His Holiness is also a foreign monarch. American Catholics are called his "subjects." He makes claims of political sovereignty over them that conflict with the sovereign rights of our own government. Should his representatives be exempted from court processes in connection with their dealings with papal "subjects" who are also American citizens?

Such questions may sound alarmist, unreal, imaginary. But all laws are prospective only. They apply only to future situations. They are always imaginary until they occur. Just recently in France, a seminarian, working at an arms plant, revealed state secrets to his "spiritual superiors." He claimed a "religious" right to do so. The French officials brushed his defense aside. So would our courts, under present law. Should that law be changed?

Then consider General Charles de Gaulle, the arrogant military man who is now President of France. He demands access to the stores of atomic arms which America and Britain possess. If it is not granted he threatens new atomic tests in the Sahara. Why? Because, as he makes clear, he is not sure that America and England will always be on France's side.

He may be right. Recent history has seen Roman Catholic President DeGaulle's France and Roman Catholic Chancellor Adenauer's Germany take the lead in the European Economic Community. This organization excludes England and the Scandinavian countries and they assert that it plans economic discrimination against them. It includes only countries which are under Roman Catholic political leadership. This "community" may soon become more than an economic grouping. It may become a political grouping which is fairly comparable to the Holy Roman Empire.

We must not forget that both Hitler and Mussolini, though not controlled by popes, had strong support from them. Now suppose that World War III should be fought not against Russia, but against an aggressive group of nations allied with Rome. In that case, should the Pope's representatives here, his "princes" (bishops) and priests, be permitted to withhold guilty secrets affecting our national security? This would be the effect of the Kane-Foley bill.

It would also be the effect of a similar bill which was recently signed by Roman Catholic Governor Lawrence of Pennsylvania.

The bill regarding the courts of the District of Columbia passed both houses of Congress very rapidly without opposition and with practically no publicity. It has not yet become law, but only for technical reasons. The bill as adopted by the Senate is slightly different from the House version.

But in January, when the congressman return to Washington, the bill will almost surely be approved and become law. Certainly it will unless there is a sudden and extremely strong surge of opposition to it. There are no signs at this time that such opposition might develop. END

WORLD view

soft china policy? — birth Control Controversy — red smut orgy

• • PRESIDENT EISENHOWER'S decision to make a "pre-summit" personal visit to various foreign capitals seemed, like his invitation to Khrushchev, another manifestation of his having personally grasped the rudder of foreign affairs. Some observers noted a possible connection between the decision to include Franco and Pope John XXIII on his itinerary and the resignation a few days earlier of Robert D. Murphy, under-secretary of state for political affairs.

It was recalled that Murphy had been one of the names most prominently mentioned for appointment as secretary at the time of Dulles' death. Then, after the appointment of Herter, the new and softer diplomatic line had been adopted. Meanwhile, Murphy's influence, it was known, had declined.

Murphy said he was resigning to make more money. But caustic commentators said that he already had a large government pension, plus private earnings, and that his revenue was already so large that additional income would go mostly to Uncle Sam as taxes.

Murphy is the holder of the Laetare Medal for special services to the Roman Catholic Church, and is probably the most prominent and important member of that church in public life. And whether Eisenhower's new line was wise or unwise, it certainly was against the wishes of the American Roman Catholic hierarchy. Many who were dismayed, even shocked, by the de-Dullesing of the State Department took consolation in the assumption that it showed independence of clerical domination. The Catholic clergy was openly and violently opposed to the Khrushchev visit before, during, and after its occurrence.

These facts lend credence to the suggestion that Eisenhower's decision to call on the Pope and on Franco was an olive branch extended by him to Murphy and his episcopal supporters. At any rate, Murphy postponed the effective date of his resignation in order to accompany the President on his journey.

Protestant organizations promptly urged the President on his visit to Spain to seek reestablishment of religious freedom there. As previously reported in *Action,* Eisenhower has already taken preliminary steps in this direction. He saw the foreign minister of Spain during his pre-Khrushchev visit to England; and the minister is said to have returned home advocating a "charter of Protestant rights."

Whether such a boon might accrue to the people of Spain during the President's Spanish visit was, of course, anyone's guess. Political prognostication is difficult when final decisions are made by a single tyrant.

• • CRITICISM CONTINUED OF the recommendations of the World Order Study Conference, sponsored by a devision of the National Council of Churches, for a softer policy toward Red China. The latest adverse critic was Edward L. R. Elson, President Eisenhower's pastor, who in an article written for *Christianity Today* called the conference's resolution "a colossal tactical blunder."

But the administration itself showed some signs of softening. The passport regulations were amended to facilitate possible travel by Americans in China. And on Capitol Hill, as well, politicians showed signs of relaxing their firm stand.

A committee of "experts" made a report to the Foreign Relations Committee of the United States Senate which the committee published. At the same time, Chairman J. William Fulbright commented that it would be unwise "to continue to ignore the 600 million people on the China mainland in the naive belief that they will somehow go away." He also reiterated his view that China should not now be admitted to the United Nations, but he seemed to emphasize the "now."

The passport amendments and the Foreign Relations Committee report were seen by some Washington observers as possible grroundwork for a sharp shift in our China policy in the coming session of Congress. Unless much stronger opposition develops, these sources consider it possible that our policy toward China will veer as sharply in the coming months as did our policy toward Communist Russia when Khrushchev was invited to visit this country.

• • THE SITUATION IN Washington seemed to point toward early consideration of new and stronger bills with respect to obscenity designed to meet the difficulties created by recent court decisions on the subject. Meanwhile, New York television producers were given good cause to recall that some attacks on them are based not merely on moral but also on doctrinal grounds.

On Reformation Day, the famous film, "Martin Luther," was again displayed with the usual Catholic protests. More objections were raised as a result of a flippant remark made by a performer on the Ed Sullivan show which was considered derogatory of the alleged miracles at Lourdes. And further complaints arose from the showing of "The Power and the Glory," based on the famous story by Graham Greene.

Greene happens to be one of the most distinguished of present-day Catholic writers, but his work was attacked because it portrayed the sad history of a "whiskey priest." Ed Sullivan happens also to be a Roman Catholic, but he was restored to good standing when he made a public apology and promised not to let it happen again.

• • IF THE PRESENT TREND of world population increases, there will be four billion people living on the earth by 1980, and 1,700 years from now humanity, as *Life* magazine points out, "will have achieved the satisfying goal of weighing as much as the earth itself."

One of the hottest sociological, political and religious issues today is the matter of birth control to curb what is called dangerous "population explosion."

The Roman Catholic bishops of the United States served notice on the eve of Thanksgiving that they will fight any attempt to use U. S. foreign funds to promote artificial birth prevention programs in underdeveloped countries. The Planned Parenthood Federation of America, on the other hand, insists

that widespread introduction of birth control measures is the only effective answer to population pressures in Asia, Africa and Latin America and to narrow the wide gap in living standards between East and West.

Presidential hopeful Senator John F. Kennedy has said publicly that he would oppose the use of public funds to support birth control programs in underdeveloped countries. President Eisenhower took the same stand. New York's Governor Nelson Rockefeller, on the other hand, said he would not oppose the measure.

Episcopal Bishop James A. Pike of San Francisco, head of the new Clergymen's Advisory Committee for the Planned Parenthood Federation of America, says the position of the Roman Catholics would "condemn rapidly increasing millions of people in less fortunate parts of the world to starvation, bondage, misery and despair." He added: "The great majority of the people in the countries involved are not Roman Catholics and should not be compelled to observe Catholic scruples against contraceptives."

Episcopals, Bishop Pike pointed out, hold that "responsible family planning by medically approved methods is a moral duty." He observed that the only major difference between Catholics and other religious groups about the need for and values of family planning is on the question of method. Catholics approve only the natural "rhythm" method.

While all the controversy was going on at year's end, a delegation from the Andhra Evangelical Church of India asked the United Lutheran Church in America to send additional medical missionaries to that Asian country to teach planned parenthood and to establish birth control clinics in hospitals and health centers. (EP)

•• AN ADJUNCT OF THE problem of birth control came up during formulation of an international "Declaration of the Rights of the Child" by the Social, Humanitarian and Cultural Committee of the General Assembly of the United Nations. The declaration, if approved by the General Assembly, will be widely publicized for consideration by parents, legislators, educators and welfare workers. Its main provision is for the availability to every child of equal opportunities for education. It seeks to protect him from discrimination, neglect, cruelty and exploitation.

Mrs. Josette Lupinacci of Italy proposed a preamble that would have specified the child's right to life "from the moment of conception." The purpose, presumably, was to provide international legal sanction to the rules of Roman Catholic Canon Law with respect to birth control. But Canadian delegates stated that the child acquires legal rights only at birth. Others held that the unborn child has no right apart from the mother, and the pregnancy may be interrupted for medical or economic reasons. The United States delegation also opposed the Lupinacci preamble, stating that the phrase "from conception" is "controversial" and that our delegates hoped for "unanimity" in the adoption of the declaration.

A compromise clause was adopted which reads that ". . . the child, before as well as after birth, needs special safeguards and care, including appropriate legal protection by reason of his physical and mental immaturity . . ." After the defeat of the Lupinacci motion, the Roman Catholic *Register* of Denver accused the United States and Britain of "joining with nations of the Soviet bloc" in order to "help disregard the rights of the unborn child."

Regrettably, no one seemed overly-perturbed that an attempt to insert an article declaring a child's right to religious teaching was unsuccessful.

•• EVANGELICALS CAN EXPECT A stepped-up aggressive ecumenicity if the words of Dr. W. A. Visser t' Hooft, general secretary of the World Council of Churches, mean anything—and they do. Said he: "The time is over when the ecumenical movement was one of Christian people who had some general interest, some vague goodwill toward each other and some general hope that the Church would play its part in the world."

It sounded like the steamroller was moving and that the organizational and political pressures of the WCC would continue to mount. That a Protestant hierarchy was at the end of the WCC road was glimpsed in a question which the secretary asked in passing: "Is it the task of the World Council to bring the Churches together and then let them draw their own conclusions, or should the council at certain points give a specific direction to the Church?"

The news release on the address didn't give the answer. It didn't need to.

•• LAST MONTH WE REPORTED here the action of the proposed Unitarian Universalist Association in omitting Jesus from a statement of purpose drawn up for the merger of the two denominations. Now we read that 23 Unitarian and one Universalist minister are organizing opposition to the elimination of Jesus from the statement. They say that this is "the great refusal of the life, death and continuing 'spirit of Jesus' in the midst of his people. We cannot in conscience join in this denial."

We fail to see why they can't. Our observation is that this "denial" is of far less consequence than the one of which they are already guilty—the denial of His deity and Lordship.

•• "A TOWN IN WESTERN Poland was the scene of a grotesque gathering in the late spring of 1954. Communist agents had gone through prisons throughout Russia and Poland, rounding up hundreds of sex criminals, perverts and prostitutes. All were transported to this Polish town."

So writes Jack Mabley, columnist for the *Chicago Daily News,* in a recent issue. The rest of the story is shocking, astounding and revealing. We thought you'd be interested. He continues:

"Simultaneously, the Communists brought into the town scores of Red movie and still photographers and thousands of feet of film. The criminals were turned loose in the town, and for 10 days there was an incredible orgy. The photographers recorded everything.

"After the 10 days, the criminals were sent back to prison. The thousands of pictures were developed in another Polish town. Millions of prints were made of the pictures. These prints were taken to a port in Turkey. They were put on a ship which several weeks later put in at Mobile, Ala. There the pictures were unloaded. American intelligence agents, who later traced these pictures to their origin, were

unable to follow their course from Mobile.

"However, it is established that they fanned out through the United States and were put into the hands of youngsters through pornography dealers. Today these pictures, and the literally millions of reproductions which were made from them, are poisoning the minds of countless young Americans. This was the aim of the Communist agents.

"The story sounds fantastic, and yet I personally cannot question the source. Rational people just aren't ready to believe that the pornography racket is part of a Red plot to undermine American morals. It smacks too much of the the hysteria of McCarthyism. Yet the evidence is too solid to be shrugged off."

Such a diabolical plan befits Communism for it would had to have been spawned in the same place as atheistic Marxism—the pits of hell.

• • Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, raised a fine question of religion and politics when he announced that in his opinion, the Christian is not bound in conscience to obey the laws of the East German Communist regime — not even their traffic laws. The question is: When is a Christian morally justified in practicing civil disobedience?

Dibelius was praised for his courage but he was adversely criticized by Catholics and Protestants for his conclusion. They insisted that the state, regardless of its undemocratic character, is a creation of God for the protection of mankind and therefore deserves human respect. Dibelius was promptly banned from East Berlin and promptly defied the ban by preaching a sermon there.

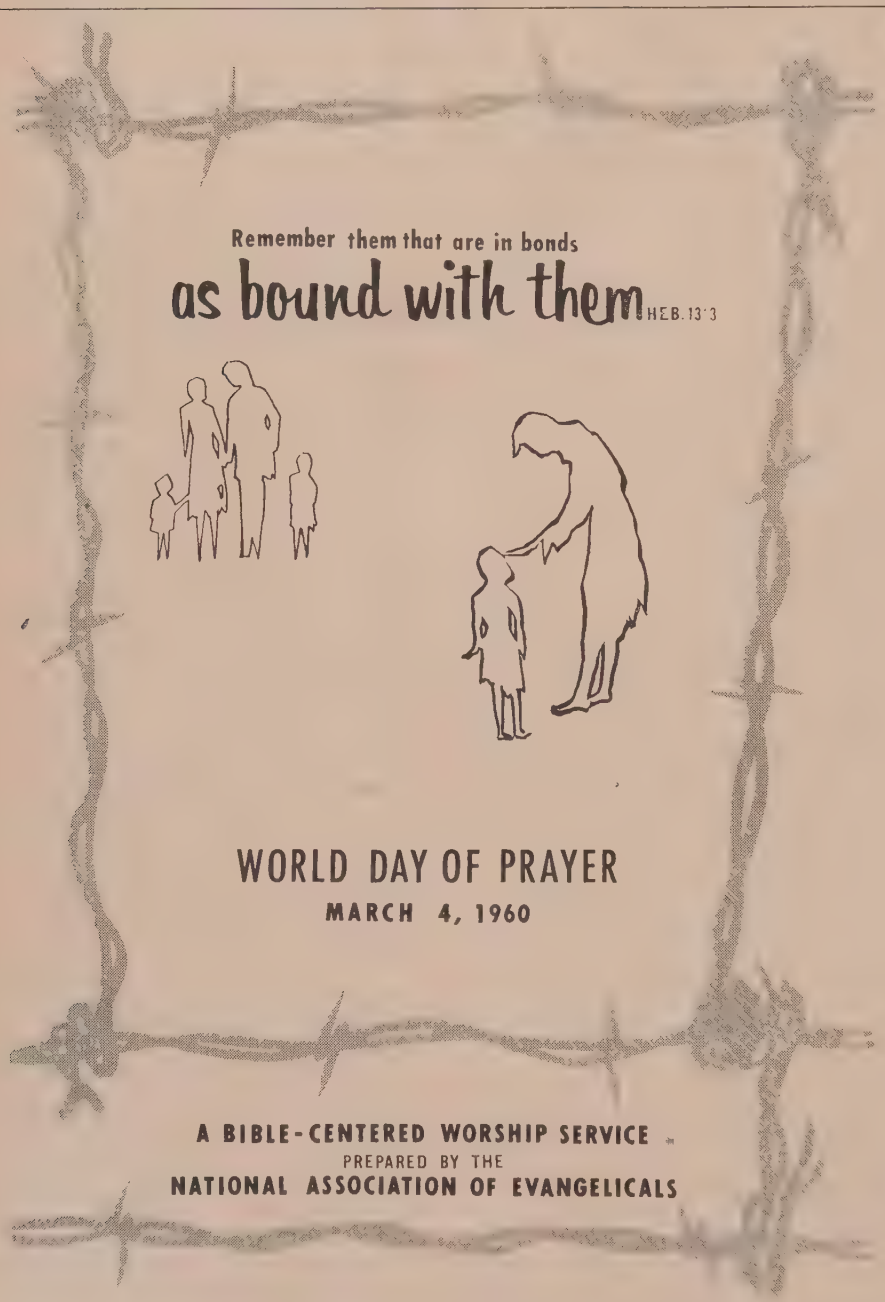
After the storm abated, Bishop Dibelius made it clear that his views were personal and not binding on other members of the Evangelical Church.

One Catholic commentator said that a proper exception would arise if there were reasonable grounds for believing that civil disobedience could lead to the overthrow of the regime. Protestants no doubt could also find justification at times for revolutionary action. But the difference between the Catholics and Protestants would seem to be that the latter would each make his own moral decision while the decision of the Catholics would depend on a signal from their "infallible" spiritual superiors.

• • A split which shows no signs of healing has developed in the Presbyterian Church in Korea over two issues: (1) membership in the World Council of Churches and (2) recognition of the new name of the United Presbyterian Church in the USA.

A large minority group of the 550,000-member denomination walked out of the General Assembly, called its own assembly and elected a moderator while rejecting a reconciliation proposal framed by U. S. and Australian Presbyterian mission officials. Calling itself the "National Association of Evangelicals Party," (not affiliated with the NAE in the U.S.) the dissidents took over the Church's largest seminary in Seoul.

Dr. Carl McIntire, president of the International Council of Christian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as bound with them HEB. 13:3
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Churches, and other officials of the ICCC and the ACCC, immediately flew to Korea to provide support for the minority.

The charges and counter-charges of the two groups left the issues confused, but indications were that a reconciliation would be a long time coming, if ever. And in the meantime, the enemies of God have another occasion to blaspheme.

•• THE DRAGON'S TAIL lashed along the 2,500 mile China-India frontier and the sting brought sharp cries from India's neutralist Prime Minister Nehru who is famed for his softspoken apologies for Communist China's outrageous acts.

After the wound had been opened and Chinese soldiers had burrowed into it several miles deep, China wanted to talk. The talking point was that a demilitarized zone be declared along the frontier and that the dividing line be based on position where each side "exercises actual control." Such an arrangement would leave Chinese troops in a large area of Indian territory and so had little chance of being accepted.

Whatever else might be the result, it could put Nehru nearer to the western camp instead of on the fence—and it just might put a crack in the all-but closed door to western missionaries.

Youth

(Continued from page 5)

part of the whole, so then is youth work! If the missionary program of the church merits whole-hearted financial support, so does the church's youth program!

I suggest four important ways in which the youth program is an integral part of the whole and hereby plead for its full recognition.

1. It is one of the great recruiting centers for church leadership. It has frequently been brought to our attention that the Sunday school furnishes the church its most fruitful leadership-recruiting ground. This claim is not without foundation. By my years of experience with young people of all age groups and from considerable observation, I am convinced that the greatest number of church leaders come from the ranks of those who have been active in *both* the Sunday school and the youth program. A far greater percentage comes from this group whose interests and activities have been limited to Sunday school alone.

2. It is also one of the church's greatest training centers. Sunday school

EUROPEAN INVASION

■ It's startling but true—there are more pagans in France than in the Belgian Congo; there are more pagans in Germany than in Ghana, Nigeria and Liberia combined.

■ Now the PTL has been called of God to begin a large scale evangelization and Scripture distribution campaign in France, Germany and Holland. Millions of Gospels of John, many thousands of New Testaments, will be needed for this effort. Multitudes in Europe have never held a Bible in their hands. Yet these are countries from which our own heritage springs. It is our turn now to help them.

■ Meanwhile the work in Africa must go on. Pray and give that the witness may go forward simultaneously in Europe and Africa.

Alfred A. Kunz, International Director

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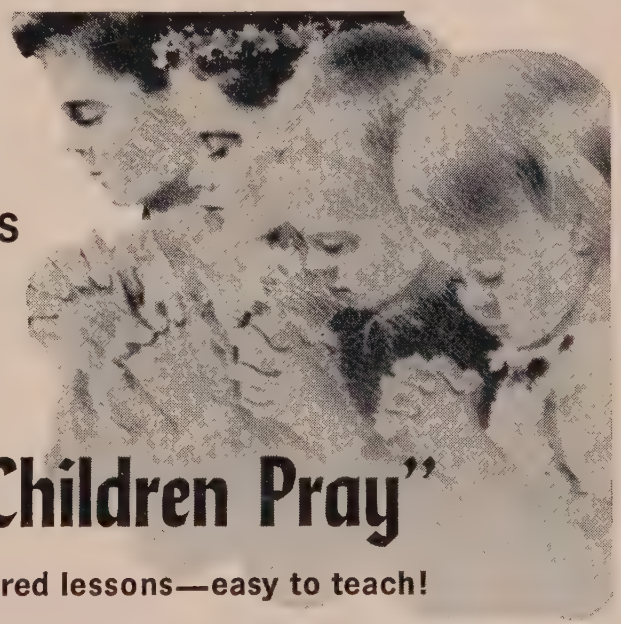

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trains in the Word of God, in the study of its principles and their application to everyday life. In this sense, and in other ways as well, the Sunday school is certainly a training center for the church's leadership. But the Sunday school's training ministry, in marked degree, is incomplete without the additional training received in the evening expressional program.

To an extent not possible within the limitations of the Sunday school framework, the youth program permits practical, effective training of tomorrow's leadership. In youth groups, more than anywhere else in the church, these potential leaders learn the things that prepare them for tomorrow's great responsibilities in God's service. They learn to preside over meetings, both business and inspirational; to speak with confidence; to pray and testify in public; to lead singing, and to minister to others through the medium of music.

3. In addition, the youth program is related to the total church program in that it is one of the church's vital service outlets.

Through an active youth program, young people learn to serve. Service through music, speaking, witnessing; service to the youth group, to the church, to the community; service to home and foreign missions—these are the outlets provided through a well-rounded, balanced youth program. Without proper emphasis on such a program, one of the church's most effective service outlets would be eliminated.

4. Another way in which the youth program proves itself a vital part of the church's ministry is that it serves as one of the great soul-winning agencies of the church. Oftentimes where unsaved young people cannot be persuaded to attend Sunday school or the regular church services, they are receptive to an invitation to attend the youth meeting with its special appeal. There they can be won to the Lord Jesus Christ.

These are the ways in which the youth program makes itself an integral, indispensable part of the church's overall program. To be sure, it is incomplete without the Sunday school and other phases of the educational ministry of the church—but in a wonderful, unmatched way it is also that which complements and completes these educational ministries just named.

The church that gives proper, earnest and prayerful attention to its evening youth program will provide for it needed adult leadership, adequate training for that leadership, suitable program materials, and sufficient funds to supply its honest needs.

The church that does this will meet the challenge of the youth authority who called for a more intelligently aggressive youth program. It will help to bring forth a generation of young people who will find their early church training that which will enable them to meet victoriously the problems of adult life.

So for your church and mine, 1960's greatest challenge is youth. END

LIKE CONTESTS? CHURCH PLANS MAY WIN YOU AWARD

■ HAVE A NEW CHURCH? Planning one, maybe?

No? Well, perhaps you know of a congregation that has recently built or is planning to build. Not many communities are without their church building programs. Church construction hit an all-time high of $601 million for the first eight months of 1959, an increase of 11 per cent over the same period of the previous year.

If each one of these projects averaged $100,000, that's over 6,000 churches under construction in eight months!

To help stimulate interest in attractive design and economic construction for evangelical churches, the National Association of Evangelicals and *Christian Life* magazine have announced plans for the third annual Evangelical Church Plans Award.

The plans for your church—or a church you know about—might be a winner in this annual contest which attracts considerable interest among architects and designers. The first contest held in 1958 attracted 49 entries continued last year with growing interest.

Those entering the contest last year were Rev. George Schriber, Glendora, Calif.; Eric Rockstrom, Deer Lodge, Mont.; William M. Cooley and Associates, Park Ridge, Ill.; Wahlgren, Reihmer and Larson, Chicago; Jack Cuthbert, Winnipeg, Manitoba, Canada; A. W. Gustafson, St. Paul, Minn.; Donald H. Lindgren, Vancouver, Wash.; James H. Hennix, Western Springs, Ill., and Rev. Miss Erma Toms, South Zanesville, Ohio.

Awards were made to Cooley for the Grace Evangelical United Brethren church, Dixon, Ill., and the Christian church, Mt. Morris, Ill.; Lindgren for the Friends church, Silverton, Ore.; Wahlgren, Reihmer and Larson for the Grace Community church, Lake Villa, Ill., and Rockstrom for his hypothetical beginning church.

Rev. Joseph Kimbel, *Christian Life* church architectural consultant, will be the awards coordinator for the 1960 contest. Judges will be announced later. As last year, it is expected the contest will attract church architects, engineers and designers throughout the nation.

Contest winners will be announced at the NAE convention in Chicago April 26-29. All entries will be on display there.

Here are the rules:

1. Contest open to all designers of evangelical churches.

2. Entries must be sent to the National Association of Evangelicals, Box 28, Wheaton, Illinois, postmarked no later than April 1, 1960.

3. All entries are to be submitted on illustration board or similar materials 20 x 30 inches and shall be comprised of basic floor plans, a photograph or perspective drawing, a section showing the basic materials and framing plan and a brief description of the building. Photographs are encouraged. Models also are desirable but not necessary.

4. Up to three churches may be entered by each contestant.

5. Buildings submitted will be judged in one of three categories:

a. Pioneer type church—to cost no more than $30,000 including donated labor. Must seat up to 125 including choir and should provide for departmentalized Sunday school.

b. Medium-size church—to cost no more than $85,000 and $100,000 including architect's fee. Must seat between 126 and 300, including choir. Entry must include complete site description.

c. Large-size church—cost only a relative factor (itemized figure must be submitted with entry and include architect's fee). Must seat over 300 including choir. Entry must include complete site description.

6. Include letter outlining specific problems, if any.

7. Entries may be retained for one year by the National Association of Evangelicals and *Christian* Life magazine for use in church design seminars, conferences, etc.

8. Judging will be based upon:

a. General adaptability to the needs of an evangelical church.

b. Attractiveness to the parishioners and to the community in which the church is or will be situated.

c. Educational facilities usefulness.

d. Economy of construction.

e. Effective use of new materials or unique use of old materials.

f. Interest value and attractiveness of display.

George Santa and Dick Kopp of Christian Workers' Service Bureau give out free material for the church's youth program.

Christian Service Brigade and Pioneer Girls share a convention booth. Joseph Bubar (right) counsels with a delegate.

Behind the Exhibit Booths

EXHIBITORS GO TO conventions, too.

In fact, if it weren't for the exhibitors some conventions couldn't even be held.

Take, for instance, the triplet national Sunday school conventions held last fall. These conventions—in San Jose, Atlanta, and Columbus—attracted about 7,000 people, some 5,000 of whom registered.

Many of those who paid the $3 registration fee believed they were paying for the convention, but if the National Sunday School Association, the sponsoring agency, had charged in registration fees what it cost to put on these conventions each delegate would have had to pay $50!

The difference between the actual $3 and the projected $50 was—you guessed it—exhibitors. Some 150 of them were at the three conventions and a survey of them indicated that they spent $250,000 to be there. Twelve of the exhibitors, picked at random, estimated that the three conventions had cost them $60,00, an average of $5,000 each!

What did it go for? Most of it went for personnel expenses. Most of the some 60 workshop leaders had their expenses paid by publishers or other exhibitors. Not all did, of course; some paid their own way. The rest of it went into booths and free materials which the delegates took home by the sack-full.

Why do they do it? Is it worth it monetarily, an *Action* reporter asked. No, the exhibitors replied unanimously. One publisher said he paid from $2 to $11, depending on the magazine, to get one inquiry from a space ad. The per capita cost at a convention was $30.

Were the motives altruistic then? Mostly, but not entirely. Brand identification was one benefit mentioned. Another publisher said, "We bring our staff as they can get the feel of the people we try to serve. We want them to remember that our customers are flesh and blood and not just numbers on a cash register."

The research staff of another publishing house used the conventions as a research field for proposed new materials. So some benefits accrue, but they are not monetary.

The next time you go to a convention and walk through the exhibit area, we hope you'll look at the attractive booths through different eyes.

O. W. Polen (left), youth secretary of the Church of God, distributes material from his denomination's publishing house.

Bill Grieg (left center) and Dean Dalton (right center) discuss Gospel Light Publications at their booth in Columbus.

Evangelical Newsfront

NSSA LEADERS CONFER

Dr. George L. Ford, executive director of the National Association of Evangelicals (*right*) holds the latest Annual Encyclopedia of the National Sunday School Association while early NSSA leaders look on—(*left to right*) Dr. Victor E. Cory, president Scripture Press, Wheaton, Ill., Rev. J. Clair Peters, Union Gospel Press, Cleveland, O.

sunday school

NSSA's Fifteenth Anniversary

COLUMBUS, Ohio — During the third of the "Triple Conventions" of the National Sunday School Association held here during the fall of 1959, Sunday School workers from near and far joined in celebrating the fifteenth anniversary of the Association.

The organizational meeting of the National Sunday School Association was held here in the Deshler-Wallick Hotel in April 1944. Among the early leaders of the Association were Dr. Victor E. Cory and Rev. J. Clair Peters shown in the above picture. In conference with these leaders Dr. George L. Ford represented the National Association of Evangelicals through whose Church School Commission the NSSA was formed. The Encyclopedia which Dr. Ford is holding contains a wide variety of plans programs and procedures for Sunday Schools, indicating how far the NSSA has progressed in usefulness to the Sunday Schools of the land since its early days.

In final sessions of the Convention the following NSSA officers and directors were elected: President, Rev. Bert Webb, Springfield, Mo.; vice president, Rev. Lloyd Knox, Winona Lake, Ind.; secretary, D. K. Reisinger, Wheaton, Ill.; treasurer, Hal Cory, Toronto. Directors: Rev. Paul McBeth, Elizabethtown, Pa.; Dr. Victor E. Cory, Wheaton, Ill.; Lawrence Swanson, Chicago; Rev. Harold Etling, Winona Lake, Ind.; Rev. Cyrus Nelson, Glendale, Calif.; Dr. Charles Schauffle, Beverly Farms, Mass.; Rev. W. Stanley Mooneyham, Wheaton, Ill., and Dr. James DeForest Murch, Washington, D. C.

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public affairs

American Legion Observances

WASHINGTON—During the month of February, in cooperation with churches of various faiths, American Legion Posts across the country will again sponsor programs supporting the Legion's "Back to God Movement."

This movement, launched at a national convention in Miami, Fla., in 1952, has "caught on" as a continuing American Legion activity. In addition to sponsoring annual observance of the Back to God program, the Legion distributes non-sectarian literature, including the familiar card seen on restaurant tables giving "Grace Before Meals" for Jewish, Protestant and Roman Catholic adherents.

The "Back to God" movement was inspired by the sacrifice of the four chaplains (one Jewish, one Catholic and two Protestant) who gave their lifebelts to four enlisted men when the troopship *Dorchester* was sunk during World War II. In 1951 the American Legion National Convention unanimously adopted the resolution which instigated the "Back to God" movement calling for a continuing program of (1) regular public worship, (2) daily family prayer and Scripture reading, and (3) religious education of children. Being non-sectarian, the American Legion alternates years with respect to emphasis in its programs—one year Catholic, another Jewish and another Protestant.

radio-tv

Radio Tower Dedicated

MANAGUA, Nicaragua — Latin America Mission has announced dedication of the 305-foot tower of their new radio station YNOL here which is claimed to be "the only gospel station in Latin America which is locally owned and operated."

Following the Reformation Day ceremony of dedication, at which over 1,000 people gathered at the base of the tower, 150 members of the "825 Club" (regular monthly contributors) met for an "arroz con pollo" (chicken with rice) banquet. Missionary Juan Isaid of the Latin America Mission presented the challenge of what radio can do in evangelization.

NRB's Annual Meeting

WASHINGTON — Prominent political figures and outstanding broadcasting executives will be among the speakers when the National Religious Broadcasters, Inc., holds its Seven-

teenth Annual Convention here at the Mayflower Hotel, January 19-21.

On Tuesday, the opening night, addresses will be given by The Honorable Vance Hartke, United States Senator from Indiana, and Dr. Henry Bast of "Temple Time," Chicago.

At the Congressional Breakfast on Wednesday morning, Dr. Eugene R. Bertermann of St. Louis, president of NRB, will preside. Addresses at the morning session will be brought by Mr. Harold E. Fellows president National Association of Broadcasters, Washington, and Dr. Oswald C. J. Hoffmann, speaker for The Lutheran Hour, St. Louis, Mo. Luncheon speaker will be Mr. John Charles Doerfer, chairman Federal Communications Commission, Washington. Workshops will be conducted in the afternoon, following which will be addresses by Mr. Robert F. Hurleigh, president Mutual Broadcasting System, and The Honorable Walter Moeller, United States Congressman from Ohio. In the evening Dr. Bertermann will bring the Annual Presidential Address.

Thursday's sessions will be opened with a breakfast at which Dr. B. Charles Hostetter, speaker for The Mennonite Hour, Harrisonburg, Va., will bring an address. Speakers at the later morning session will be Dr. Thomas F. Zimmerman, NRB's First Vice President, and Rev. Robert Remington, of the Pan American Christian Network, San Jose, Costa Rica.

Closing session of the convention will be a luncheon with messages by representatives from HCJB, Quito Ecuador, and ELWA, Monrovia, Liberia.

missions

Asian Crusade Team

WILMORE, Ky.—During the recent Annual Missionary Conference on the campus of Asbury Theological Seminary Dr. J. T. Seamands, Methodist missionary on furlough from India, arranged a meeting between Dr. Akbar Abdul-Haqq, one of the principal speakers, and Dr. Samuel Kamalesan, graduate veterinarian of the University of Madras, India, a senior at the Seminary. Although both men are from India their paths did not cross until they met at the Indianapolis Crusade conducted by the Billy Graham Evangelistic Crusade Team.

Dr. Haqq, who is currently in the United States under the auspices of the Methodist Church, and Dr. Kamalesan form the core of a team which will make as its chief objective the evangelization of Asia. Dr. Kamalisan, who will be graduated from Asbury in the spring, will serve as soloist for the team and arrange the musical program. Dr. Haqq, one of the ten "missioners" who are heading up a two-month "Mission to America" under auspices of the Methodist Church, is president of the Henry Martyn School of Islamics at Aligarh, India, and holds a Doctor of Philosophy degree from Northwestern University.

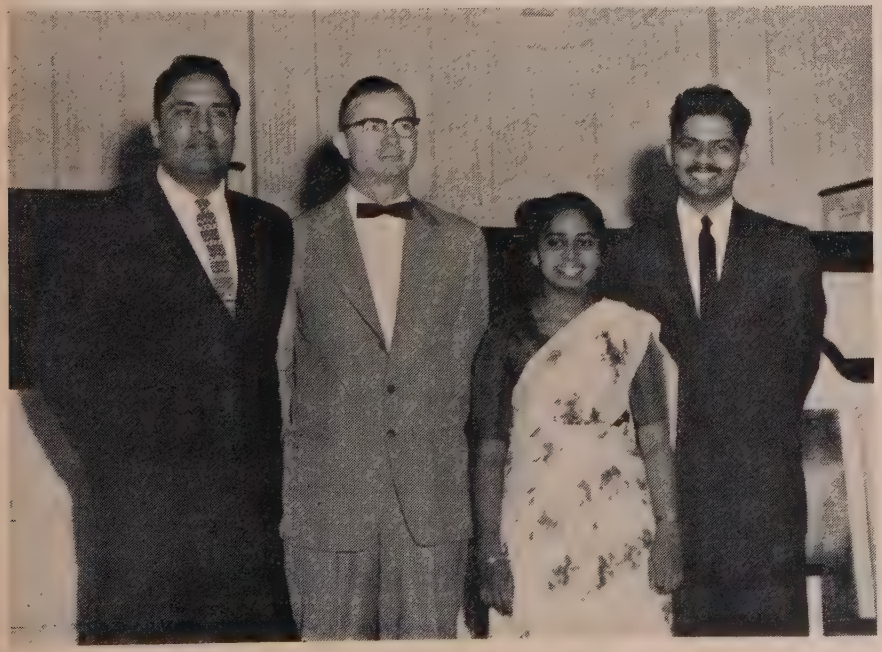
Larry Ward Appointed

PASADENA, Calif.—Larry Ward has been named vice president in charge of Informational Services for World Vision, President Bob Pierce announced at the headquarters here. With World Vision since April 1957, Mr. Ward has toured twenty-three countries in newsgathering and missionary photojournalism.

The Informational Services Division includes Publications, Radio Production, Film Distribution and Deputation, Wills and Trust, Prayer, and Missionary Research. Mr. Ward continues as editor of *World Vision Magazine*. His "extra-curricular" activities include executive secretary of Evangelical Press Association, director of EP News Service, secretary of the executive committee of the Evangelical Welfare

MISSIONARY CONFERENCE SPEAKERS

Speakers during the recent Annual Missionary Conference on the campus of Asbury Theological Seminary, Wilmore, Ky., were (*left to right*) Dr. Akbar Abul-Haqq and Dr. J. T. Seamands. Dr. Samuel Kamalesan, graduate of the University of Madras, India, shown with Mrs. Kamalesan, is a senior student at the Seminary.



NEWS CAPSULES

- Jimmy Hoffa's Teamsters Local 327 in Nashville, Tenn., lost a bid to organize employees of the Baptist Sunday School Board. The National Labor Relations Board dismissed the request because there was "not sufficient showing of interest."

- Licensed bingo has proven to be big business in New York state. Churches, charitable and other nonprofit organizations netted $4,851,593 from gross receipts of $21,353,272 since the games became legal two years ago.

- After 15 years of work, the 777-page Book of Mormon has been translated into Spanish for the Reorganized Church of Jesus Christ of Latter Day Saints. The Spanish edition will be ready for distribution next April.

- A recessed session of the Wisconsin legislature was urged to consider a bill calling for "released school time" for religious instruction. An attorney-general's opinion earlier had declared the practice unconstitutional.

- The annual award of The Salvation Army Association went to Allen W. Dulles, director of the Central Intelligence Agency. The award is given each year to an individual who is "a living example in his public and personal life of adherence to the best ethical and religious principles."

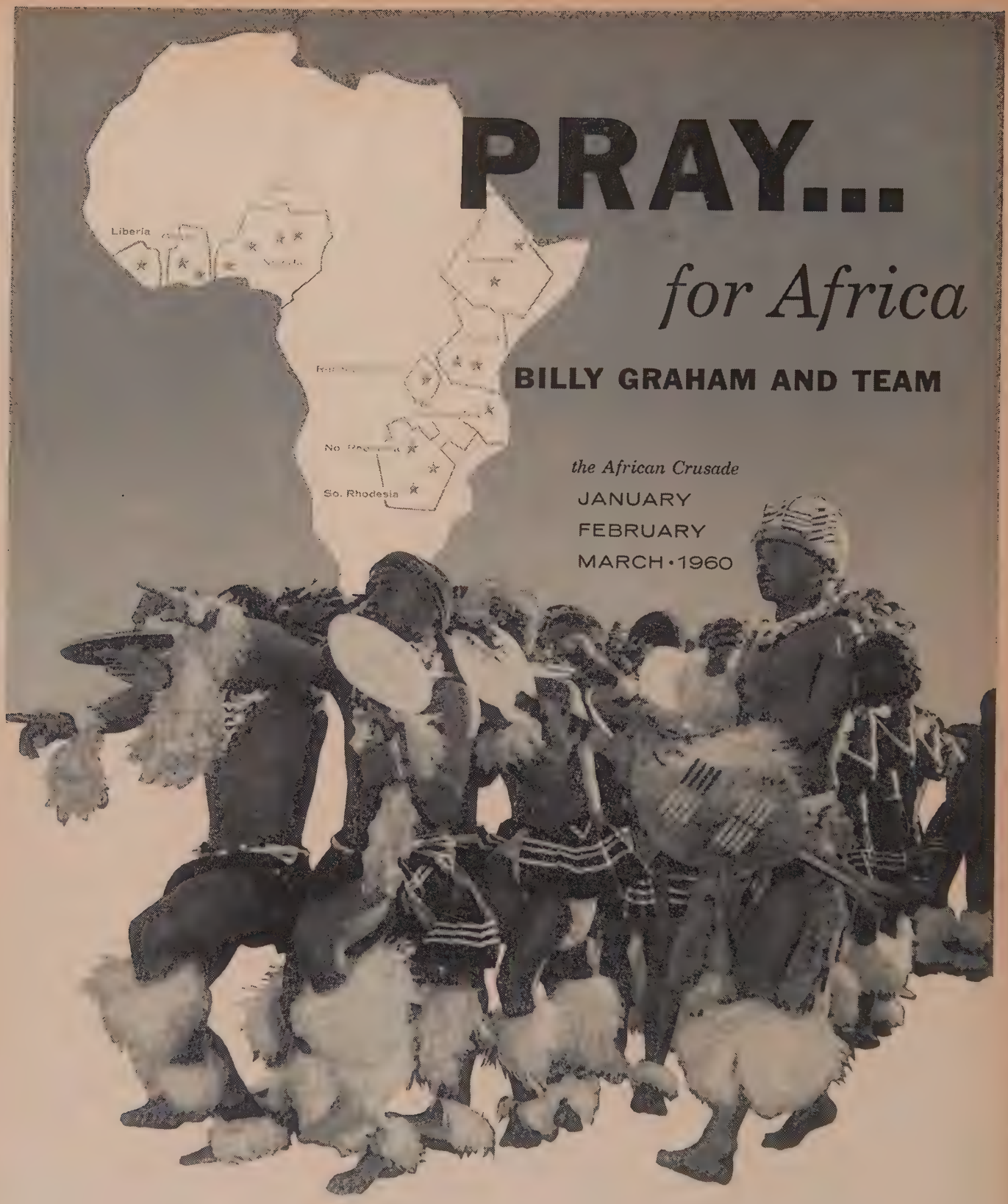
- A new government decree stipulated that in the future all missionaries coming to Liberia must possess college degrees. The regulation, said the public instruction department, is in line with the government's desire to improve educational standards.

- The number of seminaries training men for the Catholic priesthood in the United States has increased 53 per cent since the end of World War II. A study shows a total of 381 separately-organized seminaries in the U. S. Of these, 131 have been founded since 1945.

- Volunteers in New York City recently distributed more than 15,000 Bibles, New Testaments and scripture portions in English, Spanish and Italian in the city's "trouble spots" where juveniles frequently hold "rumbles." The project was sponsored by the New York Bible Society.

- The first year of its second half-century as a denomination, the Church of the Nazarene organized 159 new churches, or an average of three per week. At the year-end, the denomination reported a net total of 4,696 churches with a membership of 311,299.

- Preliminary crime data for the first nine months of 1958 showed new records in crimes committed, the FBI reported. There was an increase of five per cent in forcible rapes, four per cent in murders, and seven per cent in aggravated assaults.



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press

EPA Editors' Conclave

MINNEAPOLIS—Editors and staff members of more than a hundred evangelical publications are expected to attend the annual convention of Evangelical Press Association at Curtis Hotel here January 26 and 27, according to Larry Ward, executive secretary.

Among the main speakers for the convention will be Dr. A. W. Tozer, editor of *Alliance Witness,* and Dr. Robert Jones, director of the school of journalism of the University of Minnesota. Dr. Tozer will bring the keynote address and at a later session speak on "Writing the Editorial." Dr. Jones will bring a practical message on "Conducting Reader Research."

Specialized sessions will be conducted on Advertising, Production, and Photojournalism. There will be Seminars on Youth Publications, Missionary Publications, Sunday School Papers, Sunday School Curriculum Materials, and Denominational, General and Local Church Papers.

Additional highlights of the gathering include a "Brainstorming" session conducted by Bill Petersen of *Eternity* magazine, a special tour through the Billy Graham offices, and the annual banquet which will feature a nationally known governmental leader as speaker.

Heading the EPA as president is Mel Larson, editor of *The Evangelical Beacon* published in the host city.

world-wide

Dr. Jones 'Blasts Graham'

MANILA—Far East News Service, which has its International Headquarters here, reports that Dr. Bob Jones, Sr. "blasted Evangelist Billy Graham" in a two-hour speech in First Baptist Church. The "packed house" audience who heard Dr. Jones included missionaries, national workers, members of the Bob Jones Alumni Association laboring in the Philippines, and members of the host church.

Climaxing his message, FENS reports, Dr. Jones drew a contrast between the ministry of Christ and Graham. He said, "Christ placed first importance upon the unglamorous and individuals, but Billy Graham delights in crowds and uses crowd psychology in drawing people to the altar." He challenged the audience not to rally behind preachers like Graham and Pierce of World Vision.

Evangelistic Campaign in Spain

BARCELONA—During the Sixth Annual Evangelistic Campaign held here recently by Barcelona Youth for Christ, more than thirty people made public confession of faith in Christ, reports LEE, daughter organization of Evangelical Literature Overseas. (The initials stand for "Literatura Evan-

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Dr. Alan Redpath

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Rev. Fred G. Ferris

International Secretary

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Mid-West—Dr. Charles Joseph Anderson, Director, 542 S. Dearborn St., Chicago 5, Ill.

Northwest—Rev. Wilmer N. Brown, Director, 507 Governor Building, Portland 4, Oregon.

CHRISTIAN DAY SCHOOLS (Nat'l Assn. of Christian Schools): Dr. Mark Fakkema, Secretary, 10201 State Street, Chicago 28, Ill.

EDUCATIONAL INSTITUTIONS: Dr. Roger Voskuyl, Chairman, 40 Cedar Lane, Santa Barbara, Calif.

EVANGELICAL ACTION: Dr. Frederick C. Fowler, Chairman, 300 East Second St., Duluth 5, Minn.

EVANGELISM-CHURCH EXTENSION: Dr. Luther Grubb, Chairman, P. O. Box 587, Winona Lake, Ind.

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INTERNATIONAL RELATIONS (World Evangelical Fellowship): Rev. Frederick G. Ferris, International Secretary, P. O. Box 44, Muscatine, Iowa.

LAYMEN'S COUNCIL: Dr. Robert Walker, Chairman, 33 S. Wacker Drive, Chicago 6, Ill.

PURCHASING: G. Allan Small, Director, 39 Cortlandt St., New York 7, N. Y.

RADIO (Nat'l Religious Broadcasters): Dr. Eugene R. Bertermann, 3558 S. Jefferson Ave., St. Louis 18, Mo.

SOCIAL ACTION: Rev. Arthur Zahniser, Chairman, 1008 Simpson Ave., Evanston, Ill.

SPIRITUAL LIFE: Dr. Armin R. Gesswein, Chairman, 1025 Sierra Madre Villa, Pasadena, Calif.

STEWARDSHIP: Dr. Don R. Falkenberg, Chairman, P. O. Box 477, Columbus 16, Ohio.

SUNDAY SCHOOLS (Nat'l Sunday School Assn): Dr. Clate A. Risley, Executive Secretary, 175 N. Franklin St., Chicago 6, Ill.

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gelica Espanola" or "Spanish Evangelical Literature.") Because renting of public halls for such services is not permitted, two simultaneous meetings were held each night in different churches to accommodate the crowds.

Earlier in the fall, the Third Annual Assembly of LEE elected Rev. Samuel Rodrigo, director of the Baptist Publishing Board, as its president and voted unanimously to affiliate itself with the International Federation of Free Evangelical Churches.

denominations

Assemblies' Retirement Home

SPRINGFIELD, Mo.—A new $190,000 retirement home in Lakeland, Fla., for ministers of the Assemblies of God is under construction, Assemblies officials announced at the denomination's headquarters here. Present plans call for completion of construction at the end of February 1960 with dedication ceremonies March 1.

Included in the modern lake-front property will be approximately 42 rooms, including accommodations for 50 persons, a 15-bed infirmary, nursing station, library, dining hall and kitchen, lounge, staff lounge, the superintendent's apartment, a terrace and other utility and storage areas. The property also contains a small citrus grove which will supply fruit for the home.

Following completion of the new home, ministers currently residing at a home in Pinellas Park, Fla., will be moved to the new location.

Other programs of the Assemblies revealed here include plans for 400 rallies to be held throughout the U. S. in 1960 to promote the opening of new churches. Goals set include an attendance of 60,000 for the 400 rallies with contributions of $60,000 to be used in assisting the new churches. The slogan which was selected for the rallies is: "60,000 in '60."

Concordia's 90th Anniversary

ST. LOUIS—As the grand climax to a series of major events throughout 1959, celebrating ninety years of religious publishing, Concordia Publishing House conducted here this fall a special service for its six hundred employees and friends. Speaker for the program of praise and thanksgiving was Rev. W. Harry Krieger, pastor of Trinity Lutheran Church, Traverse City, Mich., and president of the Michigan District of The Lutheran Church—Missouri Synod. A special prayer prepared for the Ninetieth Anniversary was given by Dr. John W. Behnken, president of The Lutheran Church—Missouri Synod and repeated in thousands of Lutheran churches throughout the country.

During the two-day Open House, over 5,000 people from the Greater St. Louis area toured the 4½ acre grounds, saw the $6,000,000 plant in operation and watched the progressive stages in the manufacture of a book. A Reformation Day Exhibit, featuring Luther mementos, was arranged by Concordia Publishing House in cooperation with Concordia Historical Institute.

Dallas Seminary to Dedicate

Mosher Library

January 18, 1960

Dedication to the glory of God is scheduled Monday, January 18, 1960, for Dallas Seminary's $400,000 Mosher Library, one of the finest theological library buildings in the Southwest. Official use of the building with a capacity of 100,000 volumes to serve a student body of 500 men will start with the opening of the spring semester the next day. Mosher Library symbolizes the purpose of Dallas Seminary to provide the best possible physical, academic and spiritual facilities for "Training Men of God to Preach the Word." Your prayerful support of this ministry is invited.

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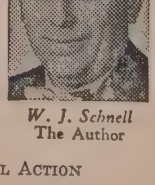

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personalia

Oswald J. Smith, pastor emeritus of the Peoples Church, Toronto, and well-known missionary leader, has been appointed foreign secretary of World Literature Crusade with international headquarters in Los Angeles.

Woodrow I. Goodman, registrar of Houghton (N. Y.) College, has been appointed president of Marion (Ind.) College, sister college of Houghton—both sponsored by the Wesleyan Methodist Church.

A. C. Miller, Nashville, Tenn., executive secretary of the Christian Life Commission of the Southern Baptist Convention, has announced his retirement on January 31. In what he calls "my ministry in retirement" Mr. Miller plans to serve as pastor of the Baptist Church in Sedona, Ariz., and to complete long-desired writing of books.

A. Robert Stonelake has been appointed by President Albert S. Taylor as National Sales Manager of the Audio Bible Society of America, Inc., Willipamsport, Pa.

Walter E. McAlister, superintendent of the Pentecostal Assemblies of Canada, has been named chairman of the Pentecostal Fellowship of North America.

Myron F. Boyd, speaker and director of the Light and Life Hour, international broadcast of the Free Methodist Church, recently spent some eight weeks in North Africa, Western Europe and Russia.

S. A. Boswell, chairman of the Canadian Council of the Sudan United Mission, is on an extended visit to the African fields of Chad, French Cameroons and Nigeria.

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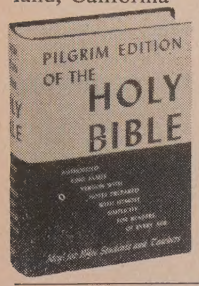

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- ☐ Straight (for teen-agers)

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ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley, executive secretary of the National Sunday School Association, will answer your questions on the Sunday School. Address him 542 S. Dearborn Street, Chicago 5, Illinois. All communications will be answered but only such answers as may be of general interest will appear in this column.

Should teen-agers have the full responsibility of teaching a Sunday school class?

Ordinarily no, they need to be in a Sunday school class.

"But we are in great need of teachers and I think some of our high school young people do a better job than some of our adults," some say.

That may be true, but that doesn't prove either that they are good teachers or that they ought to be teaching. The above remains a general principle, most teen-agers need to be in a class.

Now, I heard of an experiment that might be worth consideration.

The church was badly in need of a teacher training program but the already too full schedule left the usual question of *when?* Finally someone came up with a unique suggestion which was tried and was pronounced successful with additional by-products they had not anticipated.

For one month they took all their teenagers, I'm not sure how many, but apparently a good number, and put them in a training class during the Sunday school hour. They may have used the entire hour having them go directly to this class as soon as opening assemblies began. For four or five weeks they taught them some elementary facts regarding how to prepare a Sunday school lesson and how to present the lesson.

The following month they gave all of these young people classes to teach for one month only, during which time these regular teachers took a similar brush-up training course.

Now, don't get the idea this two-month project is a cure all but it did accomplish much for this church.

One of the greatest things the training class did was given by the teen-agers in their own testimony as they returned to their own classes at the beginning of the third month, when they said, "Well, I never had any idea it was so much work to teach a Sunday school class." Their teachers testified to the fact that these young people prepared their own lessons better as a result of this training and that they paid better attention. The teachers who before couldn't find time for teacher training awoke to the fact that they needed instruction and help so much so that they rearranged their schedule and included some regular training.

But the truth remains, generally speaking (and they usually are) teen-agers need to be in a class of their own.

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record reviews

■ ON A CLEAR SABBATH MORNING by the Vestry Choir is a good representation of the old standard hymns which have been sung by congregations across America for generations. Sounds a bit nostalgic in some of the renditions. Keith Textor directs the choir which is enhanced in some of the numbers by use of a brass quartet. Warner Brothers Record, No. W1239.

The Church in the Wildwood, Stand Up for Jesus, The Old Rugged Cross, Softly and Tenderly, I Need Thee Every Hour, Let the Lower Lights Be Burning, Onward Christian Soldiers, Have Thine Own Way, Just As I Am, The Ninety and Nine, When the Roll Is Called Up Yonder, In the Garden, Jesus Lover of My Soul, God Be with You.

■ THE STAMPS-BAXTER GOSPEL QUARTET, Vol. 1, is an album of good harmony. The type of songs presented will not appeal to some, but on the whole they are not bad—not nearly as bad as some we have heard. Typically the "singing convention" type, however. Christian Faith No. SB-5051.

A City Called Heaven, I'm Glad, Bend Away Down Low, Can He Depend on You, I Am So Glad, Blue Shadows, Glory I Am Saved, I'm Keeping the Promise, He's a Wonderful Saviour, Spend a Moment with Jesus, Heaven Is the Place I Want to Go, I'm Headed for the Promised Land.

■ PRAISE WE SING by the a cappella choral groups of the Mennonite Hour is a delightful album. The selections are all basically worship hymns and the beautiful blending of voices makes for listening which is a blessing. We give it a high rating. There are 23—count 'em—songs in the album ranging from "God of Our Fathers" to "The Love of God." Mennonite Hour Records, No. MH-LP-8.

■ COUNT YOUR BLESSINGS by the White Sisters is a choice stereophonic recording. This trio is among the best in our estimation. They handle a simple hymn or more difficult spiritual in easy fashion. This is a "happy" album, attributed in part to the excellent arrangements by Harold DeCou. Word Records, No. WST-8001-LP.

Count Your Blessings, There's No Disappointment in Jesus, I'm Not Alone, In the Shadow of the Cross, Above All Else, Wonderful, When There's a Rainbow in the Sky, Now I Belong to Jesus, Yes He Did, Why Should He Love Me So, It's Not an Easy Road, After, I've Found a Friend, Jubilee.

■ QUITO CALLING is the third album produced by Radio Station HCJB. A variety of artists is presented—from solos to ensembles with instrumental selections thrown in for good measure. What's there is good, but we personally feel that the failure to tie it together takes from it. Zondervan Victory Recording, No. ZLP-544.

To God Be the Glory, He Lives, Satisfied, There Is a Green Hill Far Away, Jesus Shall Reign, Down in the Valley, O Jesus Jesus, I Cannot Hide from God, My Tongue Shall Praise Jehovah, He Giveth More Grace, I will Sing the Mercies of God, What a Friend, Deeper and Deeper, Thirty Pieces of Silver, No Sunset in God's Tomorrow.

■ 16 SINGING MEN purports to "please the ear and soothe the heart." In this aim it is eminently successful. There is variety—and continuity—throughout the album. The male voices are excellent and a soprano obbligato with other background arrangements make it a choice recording. Zondervan Victory Recording, No. ZLP-534.

O Speak to Me, In the Great Tomorrow, Beneath the Cross of Jesus, No Room, I Thank You for Your Goodness, O Jesus I Have Promised, Beside the Still Waters, Follow Me, The Broken Heart, Come Unto Me, Seeking for Me, Nothing at All.

■ INSPIRATION by Clint Walker and the Sunset Serenaders is a pseudo-religious album that doesn't quite live up to its name. It presents the shallow sentimentality of this generation whose God is a vague "Someone somewhere." Walker stars in the "Cheyenne" television series. The Serenaders do a good job on "Whispering Hope"; Walker is just so-so. Warner Bros., No. W1343.

With These Hands, Without a Song, Whispering Hope, Bluebird of Happiness, Love's Old Sweet Song, I Believe, The Kentuckian Song, Twilight on the Trail, Love at Home, When Day Is Done, America the Beautiful, My Kind of Country.

■ THE SONGS OF FANNY CROSBY by the Christian Faith Women's Chorus captures all the charm and blessing of the poems which Fanny Crosby wrote. Under John Lundberg's direction, this chorus does a superb job of interpretation on these nine favorite hymns. The songs of Fanny Crosby will live forever. Albums like this make you glad they will. Christian Faith Recording, No. WC-1321.

All the Way, Blessed Assurance, To God Be the Glory, Safe in the Arms of Jesus, Saved By Grace, He Hideth My Soul, Redeemed, Though Your Sins Be As Scarlet, Near the Cross.

■ REVIVALTIME is a name which will be recognized by many immediately, but for those who may have missed it on one of the 350 radio stations where it is heard weekly, it is the radio voice of the Assemblies of God. This very fine album features songs from that program. They are well selected, arranged, and sung under the direction of Cyril McLellan. Word Records, No. WST-8024-LP.

All Hail the Power, Then I Met the Master, Yes I Know, Wonderful Saviour, The Healer, My Sins are Gone, Christ Returneth, Sunlight, Room at the Cross, The Lion of Judah, Living Where the Healing Waters Flow, In My Heart There Rings a Melody, I Am Not Worthy, A Glorious Church, Yield Not to Temptation, Waiting on the Lord, Down from His Glory.

■ WONDERFUL WORDS OF LIFE is another presentation by the a cappella choral groups of the Mennonite Hour. The selection of songs is very tasteful and the performance is delightful. There are no vocal gymnastics in any of these albums but they consistently provide good listening. There are 21 songs here. Mennonite Hour Records, No. MH-33-LP-7.

■ OLD FASHIONED REVIVAL HOUR QUARTET is another of the multitude of albums recorded by one of the most popular quartets in the country. It is as good as all the rest. Rudy Atwood is still at the piano and the men still present the gospel in a stirring musical style. Christian Faith, No. OF-1281.

Whosoever Will, We'll Never Say Goodby, My Saviour's Love, In the Hour of Trial, Blessed Be the Name, Shining More and More, A Glorious Church, My Hope Is Built, No Night There, The Pearly White City, Sweet Peace the Gift of God's Love, Tell It to Jesus.

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